तव कथामृतं तप्तजीवनम्
tava kathāmṛtaṁ tapta-jīvanam

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"Our Farm Project Means Intense Love for Krishna"

His Divine Grace A.C. Bhaktivedanta Swami Prabhupada

Our aim should be a simplified life. We should not be attracted by the modern city life. Save time and utilize it for advancing in Krishna consciousness. That is perfect life. Just like Vrindavan. Vrindavan life means agriculturist, cowherd boys, uneducated girls, cows and calves, trees and fruits. This is Vrindavan. The center is Krishna. They are the topmost devotees. These uneducated cowmen who have no town life are Krishna's best friends. They are unsophisticated, with no education, but their love is intense — that is perfect! That attracted Krishna more. *vṛndāvanaṁ parityajya na padam ekaṁ* — Krishna is so much attached to Vrindavan that he does not go anywhere. The *gopīs* are not educated girls with up-to-date fashion. As soon as there was blowing of the flute, immediately they began to run towards Krishna. Some were taking care of children, some were engaged in boiling milk, and some were even lying down with their husbands. Still, immediately they ran to Krishna. They were very crude and unsophisticated, but they had intense love for Krishna. That is Vrindavan!

We want to introduce this farm project. A farm project means intense love for Krishna. Other things should be very simple — a little milk, a little food grains, a little vegetables. That's all. If you have fresh vegetables, fresh milk and food grains, what more do you want? From milk you can prepare an unlimited number of nice preparations, all very palatable and sweet. This is the civilization we want to introduce; not the rascal so-called civilization and become implicated in the cycle of birth and death. That is not civilization. That is killing civilization. Human beings should get the opportunity to get out of the clutches of birth and death. They are such rascals that they do not understand how they are implicated in this cycle of birth and death. Nor do they take it seriously that this is the problem —*janma-mṛtyu -jarā- vyādhi- duḥkha-doṣānudarśanam* [*Bg*. 13.9]. They are blind rascals; they do not see that this is suffering. They are simply theorizing, making plans — a rascal civilization. So we have to introduce real civilization. Therefore we are struggling so hard. ☸

— Room Conversation in Bhubaneswar. 31 January 1977.

"If Krishna is Satisfied"

Sri Srimad Gour Govinda Swami Maharaja

Concluded from Bindu 118

How many people are trying to satisfy Krishna? You may say, "Yes, we are all trying. We are all engaged in loving devotional service to Krishna.

next column ☞

This is work that will satisfy Him." But are you really satisfying Krishna? No. Why not?

We have been instructed that Krishna should be satisfied. The *Gītā* and the *Bhāgavatam* say this. You have been taught this every day. The *vaiṣṇavas* and gurus teach it. In *Gurvaṣṭaka* every day you offer this prayer, *yuktasya bhaktāṁś ca niyuñjato 'pi* — the guru engages you in Krishna's service. That is his business. So why can't you satisfy Krishna? What is wrong? Where is the mistake? Does anybody know? [Addressing a devotee in the audience:] Do you know?

Devotee: Because we have material desires?

Gour Govinda Swami: Yes. My revered spiritual master Srila Prabhupada has described in his purport to *Gītā* 9.24:

> If, however, anyone has any material desire to be fulfilled, he had better pray for it to the Supreme Lord (although that is not pure devotion), and he will thus achieve the desired result.

Why not? We are conditioned souls. We have many material desires. *Śrīmad Bhāgavatam* (2.3.10) says:

> *akāmaḥ sarva-kāmo vā mokṣa-kāma udāra-dhīḥ*
> *tīvreṇa bhakti-yogena yajeta puruṣaṁ param*

One may be *akāma*, without any desires; *sarva-kāma*, desiring everything; or *mokṣa-kāma*, desiring liberation — whatever desires one may have, one should worship the Lord. *Akāma* means one who has no material desire at all. He is a devotee. Mahaprabhu says:

> *na dhanaṁ na janaṁ na sundarīṁ*
> *kavitāṁ vā jagad-īśa kāmaye*
> *mama janmani janmanīśvare*
> *bhavatād bhaktir ahaitukī tvayi*

> O Almighty Lord, I have no desire to accumulate wealth or to enjoy beautiful women. Nor do I want any number of followers. What I want only is the causeless mercy of your devotional service in my life, birth after birth.

Vaiṣṇavas, pure devotees, are *niṣkāma*, they have *akāma bhāva*. No desire. They only desire to serve Krishna — *bhavatād bhaktir ahaitukī tvayi*. *Sarva-kāma* means that one may have many material desires. He should also pray to Lord Krishna. Krishna will fulfill all desires. He confirms that in *Śrīmad Bhagavad-gītā* (13.23): *upadraṣṭānumantā ca bhartā bhoktā maheśvaraḥ* — the Lord is the supreme enjoyer, proprietor, overseer, and permitter.

Krishna repeatedly says that he is the *bhoktā*, the only enjoyer. In *Gītā* 9.24 he says, *ahaṁ hi sarva-yajñānāṁ bhoktā*, and in the last verse of the fifth chapter of *Bhagavad-gītā* he says, *bhoktāraṁ yajña-tapasāṁ sarva-loka-maheśvaram*.

Krishna says, "I am the ultimate sanctioning authority, *anumantā*." If he says, "yes", then it takes place. He says, *upadraṣṭa* — "I am the overseer. I see everything." *Bhartā* — "I am the maintainer." He is known as *viśvambhara*, who maintains the whole universe. *kṛṣṇa ye rakṣaka ār pālaka āmāra* — Krishna is my protector, Krishna is my maintainer. He is known as *viśvambhara* — he maintains the whole *viśva*, the whole universe. And *maheśvaraḥ* — he is the supreme *īśvara*, the supreme controller.

Krishna is the ultimate sanctioning authority. Unless he sanctions, even a blade of grass will not shake. In the third canto of *Śrīmad Bhāgavatam* (chapter 25, text 42), Lord Kapiladev has said:

> *mad-bhayād vāti vāto 'yaṁ sūryas tapati mad-bhayāt*
> *varṣatīndro dahaty agnir mṛtyuś carati mad-bhayāt*

> "Carrying out my orders out of fear of me, Indra gives rain. Vayu, the air-god, blows wind, the fire-god burns, and Yamaraj comes as death."

Bhaktivinode Thakur *mahājana* has written in *Śaraṇāgati* (3.4.1):

> *tumi sarveśvareśvara, brajendra-kumāra*
> *tomāra icchāya viśve sṛjana saṁhāra*

"You are *sarveśvareśvara*, the controller of everything. By your mere will, creation, maintenance, and annihilation take place." Krishna has supreme will. If he desires, then the wind blows, the sun gives light and heat, Indradev gives rain, the fire god burns, and Yamaraj comes as death. All according to his will.

Krishna says, "I am *anumantā* — the ultimate sanctioning authority." If Krishna doesn't sanction it, can anyone's desires be fulfilled? Take the example of Dhruva Maharaja. He had a material desire to sit on the throne of his father. So he went to the forest and underwent very severe austerity under the guidance of his spiritual master Narada Muni. Within a very short time, six months, he satisfied the Supreme Lord Vishnu, and Vishnu fulfilled all his desires. Lord Vishnu came and told Dhruva, "Ask me for any boon". However, upon seeing Lord Vishnu all of Dhruva's material desires were gone. He said, "I have nothing to ask you." Dhruva Maharaja's statement is there in *Hari-bhakti-sudhodaya* (7.28):

sthānābhilāṣī tapasi sthito 'haṁ
tvāṁ prāptavān deva-munīndra-guhyam
kācaṁ vicinvann api divya-ratnaṁ
svāmin kṛtārtho 'smi varaṁ na yāce

"With the desire of gaining a kingdom, I underwent tapasya, penance. I was just searching for some pieces of glass but instead I found *divya-ratna*, an invaluable jewel. *kṛtārtho 'smi varaṁ na yāce* — I am now satisfied. I have nothing to ask for."

This is most important. He had material desires at first, and therefore he underwent *tapasya*. But he became so satisfied that he didn't ask for any boon. Still, Lord Vishnu said, "No, no! You go and sit on the throne of your father." That was Dhruva's first desire. Vishnu said, "You should sit and rule there for 36,000 years." Not one year or two years, but 36,000 years. Without even asking, he got such a great boon and all his desires were fulfilled. Then Lord Vishnu created a planet for him, the Dhruva planet, which will never be annihilated even at the time of complete annihilation. It is an eternal planet. Vishnu told him, "After you have ruled your kingdom for 36,000 years, go with your mother Suniti-devi and live there." Therefore it is said that if anyone has any material desire to fulfill he should pray to the Supreme Lord to fulfill it.

However, Krishna or Vishnu gives those boons in such a way that, like Dhruva Maharaja, a person will never ask for such a thing again. A nice description is given in *Caitanya-caritāmṛta* (*madhya* 22.38):

kṛṣṇa kahe, — 'āmā bhaje, māge viṣaya-sukha
amṛta chāḍi' viṣa māge, — ei baḍa mūrkha

"He is worshiping me, and in return he is asking for material enjoyment. He is such a foolish rascal! *āmi — vijña, ei mūrkhe 'viṣaya' kene diba* — I am not a foolish man. I am *vijña*, a wise man. Why should I give this *mūrkha viṣaya*, this foolish materialist, material enjoyment? *sva-caraṇāmṛta diyā 'viṣaya' bhulāiba* ॥ He is such a rascal that he is not asking for my lotus feet. Instead, he is asking for material enjoyment. He is a fool. But I am a *vijña*, a wise man, so why should I give such a fool material enjoyment? I will give him my lotus feet and make him forget material enjoyment." Then all of one's desires will be fulfilled and at last one will get the lotus feet of Vishnu and Krishna. Therefore one should worship Vishnu, Krishna, and satisfy him — then you can satisfy one and all.

But how can one satisfy Krishna? There is a very easy way: *yasya prasādād bhagavat-prasādo yasyāprasādān na gatiḥ kuto 'pi*. Every day you chant this in *Gurvaṣṭaka*: "The spiritual master is the bona fide representative, intimate associate of Krishna or Vishnu. If you can get his mercy then automatically you can get the mercy of Krishna or Vishnu. If the spiritual master is satisfied by your service then automatically you can satisfy Lord Vishnu or Krishna. Otherwise, whatever you may do it's not possible." Although we try, still we cannot satisfy Lord Krishna or Vishnu because we don't satisfy our guru.

Devotee: How do we know if our spiritual master is satisfied?

Gour Govinda Swami: How can you know? Why can't you know? Why can't you understand? You should know what the spiritual master wants from you.

In the tenth canto of *Śrīmad Bhāgavatam* it is described how Krishna and Balaram were *brahmacārī* students in Sandipani Muni's ashram. Sandipani Muni was their spiritual master. He was teaching them. Vipra Sudama was also there. They were all co-students in Sandipani Muni's ashram.

Sudama was very poor. His wife told him, "Krishna is your friend, and he is such a wealthy person. We are so poor. Why don't you go to Dwarka and ask him for some wealth?"

Sudama is a great devotee. He understood, "No, no. One should not ask anything from Krishna." Still, when his wife repeatedly requested him, he thought, "All right, I will go and see my friend."

He went there and Krishna was pleased to see his old friend. He took care of him nicely. He recollected the days when they were students in Sandipani Muni's ashram. At that time Krishna described what is mentioned in the tenth canto of *Śrīmad Bhāgavatam*.

Once there was no fuel in the ashram. The wife of Sandipani Muni said to the boys, "O Krishna and Balaram! There is no fuel today, so how will the food be cooked? Go to the forest and fetch some wood." So they went to the forest with an axe to cut wood. Krishna is the Supreme Personality of Godhead. If he had simply desired, so much fuel would have come there. Why should he go to the forest and fetch wood? He did so for *loka-śikṣā* — to teach people.

The sun set and it got dark. There was a torrential rain, a great downpour. The land was inundated with water. It was a dark night, thundering, lightening, and pouring down rain. They couldn't return to the ashram. So they spent the whole night standing under a tree.

Sandipani Muni was in great anxiety. "Oh, the two boys went to the forest and haven't returned. No we are having such bad weather, torrential rain. What happened to them?" As soon as it was morning, Sandipani Muni ran to the forest and found the two boys standing under a tree and shivering. Out of love and affection, Sandipani Muni embraced them tightly. "Oh, you have exhibited the behavior of *sat-śiṣyas*, true disciples. The body is very dear to everyone, but you risked your life. You accepted so much pain and distress for my service. You are true disciples."

[Addressing a devotee in the audience:] Are you doing like that? No. First you are considering your body. All right, let me get some nice *prasāda*, nice arrangements, and a nice car. Then I will go out for service. Otherwise I won't go." You are placing so many conditions. "O Guru Maharaja, what shall I do? I cannot do anything." But Krishna has said [*Bhāg*. 10.80.34], *guru-śuśrūṣayā yathā*, I am so pleased with a person who serves his guru to the best of his ability, even risking his life. I am not pleased by any other means.

— Lecture on *Bhagavad-gītā* 9.24, New Vrindavan, 30 October 1990.

Two Kinds of Happy People

Nārada Pañcaratra *1.2.61*

yaś ca mūḍhatamo loke yaś ca bhaktiṁ parāṁ gataḥ
tāv ubhau sukham edhete tapaḥ kurvanti madhyamāḥ

Two classes of people attain happiness — those who are dull and stupid and those who are situated on the topmost platform of love of God. Thus, the middle-class persons are fit to perform *tapasya*.

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The Tree of my Life

Srila Lochan Das Thakur

(Śrī-rāga)

śrī-kṛṣṇa-bhajana lāgi saṁsāre āinu
māyā-jāle bandī haiyā vṛkṣa-samāna hainu

To worship Lord Krishna I came to this world of birth and death. Then *māyā* caught me in her net and bound me up, and I became like a tree.

sneha-latā beḍi beḍi tanu kaila śeṣe
kīḍā rūpe nārī tāhe hṛdaye praveśe

The vine of material love coiled and coiled around me. Manifesting the form of a tree-boring insect, a woman entered my heart.

phala-rūpe putra kanyā ḍāle bhāṅgī paḍe
kāla-rūpī bihaṅga upare vāsa kare

Manifesting the forms of fruits — sons and daughters grew on my branches and fell to the ground. Manifesting the form of a bird, time made its nest in my branches.

bāḍite nā pāila gācha śukhāiyā gela
saṁsārera dāvānala tāhāte lāgila

Becoming stunted, this tree gradually dried up. Then the blazing forest fire of birth and death came.

durāśā durvāsanā dui uṭhe dhūmāiyā
phukāra karaye locana marilāma pūḍiyā

Wicked desires and false hopes were the two streams of smoke that at once arose. This Lochan Das called out, "I am dying!

egāo egāo mora vaiṣṇava gosāi
karuṇāra jala siñca tabe rakṣā pāi

"Please! Please! O *vaiṣṇava gosāi*! Sprinkle me with the water of your mercy and save me!"

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